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ANTHROPOLOGICAL NOTES

MR. HOLMES' SEVENTIETH ANNIVERSARY

ON Friday evening, December 1, a dinner was given at the Lafayette Hotel, Washington, D. C., to celebrate the seventieth anniversary of Mr. William H. Holmes, head curator of anthropology at the U. S. National Museum. On this occasion he was made the recipient of a volume of anthropological essays written for the occasion by forty-four American anthropologists. The work, which is a royal octavo, comprising 507 pages, 137 photogravure plates, and numerous text figures, is a model of the printers' and engravers' arts, and its publication in an edition of 200 copies was made possible by friends and colaborers of Mr. Holmes in the field of anthropology. The editorial work was performed by Mr. F. W. Hodge, ethnologist-in-charge of the Bureau of American Ethnology, and the papers include the following: Pomo Buildings, by S. A. Barrett; Representative Art of Primitive People, by Franz Boas; Certain Similarities in Amulets from the Northern Antilles, by Theodoor de Booy; Aboriginal Forms of Burial in Eastern United States, by David I. Bushnell, Jr.; Parallels in the Cosmogonies of the Old World and the New, by I. M. Casanowicz; Samoan Kava Custom, by William Churchill; Music in Its Relation to the Religious Thought of the Teton Sioux, by Frances Densmore; The Swan-Maiden Theme in the Oceanic Area, by Roland B. Dixon; Some South American Petroglyphs, by William Curtis Farabee; The Cliff-ruins in Fewkes Cañon, Mesa Verde National Park, Colorado, by Jesse Walter Fewkes; A Birthday Wish from Native America, by Alice C. Fletcher; The Influence of Geology on Human Development, by Gerard Fowke; The Masked Dancers of the Apache, by P. E. Goddard; A Contribution to the Archeology of Middle America, by George Byron Gordon; Ambiguity in the Taos Personal Pronoun, by John Peabody Harrington; Latest Work of the School of American Archaeology at Quirigua, by Edgar L. Hewett; The Requickening Address of the League of the Iroquois, by J. N. B. Hewitt; Certain Mounds in Haywood County, North Carolina, by George G. Heye; The Origin and Destruction of a National Indian Portrait Gallery, by F. W. Hodge; Experimental Work in American Archeology and Ethnology, by Walter Hough; Anthropology of the Chippewa, by Aleš Hrdlička; Ethnic Amalgamation, by Albert Ernest Jenks; The Use of Adobe in Prehistoric Dwellings of the South-

west, by Neil M. Judd; The Pottery of the Casas Grandes District, Chihuahua, by A. V. Kidder; Thoughts on Zuñi Religion, by A. L. Kroeber; Right and Left in Osage Ceremonies, by Francis La Flesche; Cardan's Suspension in China, by Berthold Laufer; Historical and Sociological Interpretations of Kinship Terminologies, by Robert H. Lowie; The Cult of the Ax, by George Grant MacCurdy; The Distribution of an Arawak Pendant, by Charles W. Mead; Notes on the Piegan System of Consanguinity, by Truman Michelson; Exploration of the Tremper Mound in Scioto County, Ohio, by William C. Mills; The Problem of the Red-paint People, by Warren K. Moorehead; The Supplementary Series in the Maya Inscriptions, by Sylvanus Griswold Morley; Flint Working by Ishi, by Nels C. Nelson; The Dana Estes Collection of Bronzes in the Peabody Museum of Harvard University, by Charles Peabody; Yacates of the Tierra Caliente, Michoacan, Mexico, by George H. Pepper; The Glazed Ware of Central America, with Special Reference to a Whistling Jar from Honduras, by Marshall H. Saville; An Ancient Archeological Site on the Lower St. Lawrence, by Frank G. Speck; Portraiture in Central American Art, by Herbert J. Spinden; Terms of Relationship in Timucua, by John R. Swanton; The Domain of the Aztecs and their Relation to the Prehistoric Cultures of Mexico, by Alfred M. Tozzer; The Art of the Great Earthwork Builders of Ohio, by Charles C. Willoughby; Correlations between Archeological and Culture Areas in the American Continents', by Clark Wissler. To these is added a Bibliography of Mr. Holmes' writings compiled by Ella Leary, librarian of the Bureau of American Ethnology.

Forty-two persons, practically all of whom participated in the preparation of the Anniversary volume, either as subscribers or as contributors to its contents, were present on this occasion, and the following came to Washington especially for it: Mr. Allison V. Armour, Dr. Franz Boas, Mr. George H. Pepper, Mr. C. W. Mead, Dr. H. J. Spinden, and Mr. and Mrs. Percy Jackson of New York; Mr. William Churchill and Dr. W. C. Farabee of Philadelphia; Mr. J. T. Ellis and Mr. W. E. Thomson of Baltimore; Mr. S. G. Morley, Dr. Charles Peabody, and Mr. E. H. Thompson of Cambridge; Professor W. K. Moorehead of Andover; Mr. W. H. Jackson of Detroit, and Dr. Edgar L. Hewett of Santa Fé. Mr. Hodge acted as toastmaster and made the speech of presentation, and informal addresses of felicitation were delivered by Dr. Walcott, Miss Alice C. Fletcher, Professor Moorehead, Professor Boas, Mr. Armour, Dr. Peabody, Dr. Fewkes, Professor Mitchell Carroll, Mr. W. H. Jackson, and Mr. E. H. Thompson.

THE MEANING OF "TUSAYAN".

In a recent letter to Mr. F. W. Hodge, Father Berard, O.F.M., of St. Isabel's, Lukachukai, Arizona, says:

The resemblance between the Navaho *Tasaun* or *Zilh Tasaun*, "the country of isolated buttes," and *Tusayan* would seem to be fortuitous. . . . I take it that *Tasaun* or *Zilh Tasaun* stands for *dzil da' sa'a*, which signifies monocline or a lone butte or mountain. *da* is not the sign of the plural, but an adverbial abbreviation for *a'da*, "the drop off" of a mountain ridge, in this instance the lone mountain at the mouth of Grand Cañon in the Supai District. This would hardly cover *Tusayan* or its people for which the Navaho use *a'yakini*, a word meaning "the people living in underground houses, or houses you enter from above," which makes no reference to their topography.

The Navaho names of the Hopi Pueblos are:

ōzai', Oraibi, the meaning being unknown to the present generation.

ozai' biyazhe, "Little Oraibi," Moencopie.

nadak'â k'aedilyedi, "where they grow cotton," Moencopie, Wash.

nā sha'shi "bear enemies," the Hano.

atqa'kini, "middle houses," Sichomovi.

kits'ili, "broken pottery," Shumopovi.

kina'zt'ii, "a line of houses," Shipaulovi.

tse'tsok'id, "boulder hill," Mishongnovi.

a'yakini or *ni'yakini*, "underground houses," Walpi.

tqa'lahoghan, "mythical water houses," Awatobi, which is extinct and has been accepted as mythical.

The *z* in *ozai* was probably substituted for *r* which is wanting in Navaho. In my opinion *a'yakini* was never meant to refer to cave dwellers, unless possibly in jest. The kiva or estufa is hardly meant either as such rooms were familiar sights among other *kis'ani* or Pueblos. I would suggest rather that in the early days the Hopi built largely underground houses on mesas which lent themselves better for retreat. A Navaho distrusts an underground dwelling, saying "Why bury yourself alive?"

The migration of the Navaho from *dinetga*, Navaho Land (in the Tierra Amarilla country) into their present habitat does not antedate Spanish occupation. Indeed, I should draw this period well up towards the Pueblo Rebellion in 1680 or later, of which reminiscences remain in a tradition of the descendants of the murderers of the priests at Jemez. Previous to this, tradition is so obscured that it was possible for them to introduce the creation of the horse, sheep, and cow into legend and prayer—wishing thus to antedate the Spaniard—and overrule the protests of more conservative singers who protested their Spanish origin. Yet it is evident that after the migration much Pueblo material was introduced into tribal history through refugees and captives."

THE JOHN G. WHITE COLLECTION of Folklore, Oriental and Mediaeval Literature, and Archaeology, now owned by the Cleveland Public Li-

brary, comprises 30,000 volumes and pamphlets, with additions at the rate of 2,000 or 3,000 annually; and is available for loan to those interested, whether residents of Cleveland or not. The material is now in order, and a librarian in charge.

In the general field of folklore, the material is large. It includes the chief magazines such as *Mélusine*, *Revue des Traditions Populaires*, *La Tradition*, *Ons Volksleven*, *Folk-lore*, *Dania*, *Archives Suisses des Traditions Populaires*, *Archivio per le Tradizioni Popolari*, *Volkskunde*, etc.

Local folklore has several thousand volumes and pamphlets, German being particularly strong. Other subjects of note are ballads (a very large collection), fables, proverbs, gypsy, and mediaeval romances and legends. There is an excellent collection on Faust, including many German and Dutch chapbooks. Tyll Eulenspiegel and the Seven Wise Masters, Rübzahl and the Norse sagas should also be mentioned. On witchcraft there is less material, but there are some rare and early works, and pamphlets infrequently met with, especially in German. Alchemy and astrology have not been purchased to any large extent. The collection on the American Indians has developed recently. There are also, of course, books on plant and animal lore and other similar matters, and a number of saints' legends, chapbooks, and broadside ballads.

Much in the other portions of this collection will also be of interest. Oriental literature is perhaps the most notable feature. In all, 140 languages from all parts of the world are represented, Sanskrit, Arabic and Persian being very numerous. Oriental history, especially of India; mediaeval literature, present in great abundance (except that purely linguistic material, and the philological journals have not, as a rule, fallen within the scope of the collection); archaeology, chiefly Asiatic, including a long series of the publications of the Archaeological Survey of India and neighboring countries; Assyriology, Egyptology (all the principal archaeological serials being found), Mexican and Maya picture writing, China and Japan, early Irish and Welsh literature, are some other features. Ethnology and early travel are important features, a number of the geographical publishing societies having been added of late. Finally, in catalogues of manuscripts in European and Oriental libraries, the White collection stands among the first three or four in the country.

While no printed lists are in existence, any desired book can be found readily, and loans will gladly be made. Applications should be made if possible through the library of the institution with which the applicant is connected; those not in a position to comply with this requirement

should state their case. The period for which books are loaned is ordinarily two weeks, with the privilege of renewal for two weeks more; but other arrangements may be made if need warrants. All communications should be addressed to the librarian, Public Library, Cleveland, Ohio.

ON February 28 the Geologic Society of London again had the opportunity of discussing the Piltdown man. The late Charles Dawson had discovered further remains about a mile away from the original locality, but in gravel of the same age. These, which consist of a molar from the lower jaw, a fragment of the occiput, and a part of a frontal including some of the orbital margin, were laid before the meeting by Dr. A. Smith Woodward.

MR. D. JENNESS has prepared some Eskimo folklore texts, chiefly from northern Alaska, during the past few months, accompanied by translations, besides editing a number of folklore stories collected in English between Alaska and Coronation Gulf. A large series of cat's cradle figures, treated comparatively, has been worked up for publication. At the present time he is working on a general account of the Copper Eskimo and their country, from notes gathered during his residence amongst them as a member of the Canadian Arctic Expedition. Mr. Jenness' Eskimo studies are to be published by the Geological Survey of Canada.

MISS FRANCES DENSMORE returned to Washington the first week in January from further studies of Indian music among the Indians of Dakota for the Bureau of American Ethnology. Mr. Francis La Flesche returned in February from field work in Oklahoma.

DR. LEO J. FRACHTENBERG, of the Bureau of American Ethnology, returned to Washington on February 4 after an absence of nearly two and a half years devoted to investigations, mainly linguistic, of the Indian tribes of Washington and Oregon.

DR. ALEŠ HRDLIČKA of the U. S. National Museum delivered two lectures in January before the faculty and advanced students of the University of Virginia on "Anthropology" and "The Evolution of Man."

MR. WILLIAM HUBBS MECHLING has been appointed assistant curator of North American Ethnology in the department of anthropology of the Field Museum of Natural History, Chicago. Mr. Mechling is at present in Ottawa, Canada, being engaged on the working up of his material on the Malecite and Micmac Indians. He will assume his duties in Chicago on July 1.

DR. F. C. COLE, assistant curator in the Field Museum of Natural History, Chicago, will deliver ten lectures in the east during the latter part of March at the University Museum, Philadelphia; the Anthropological Society of Washington; Columbia University, New York; and the Brooklyn Institute of Arts and Sciences.

MR. E. W. GIFFORD of the anthropological department of the University of California has returned from a trip of investigation of the kinship system and social organization of the Indians of southern California.

DR. E. W. HAWKES, of Philadelphia, has been appointed to the anthropological staff of the Milwaukee Public Museum.

BY EXECUTIVE ORDER of January 3, 1917, amended by executive order of February 6, 1917, President Wilson has withdrawn a tract of land on the northern shore of Norton Bay, Alaska, and certain adjacent islands, "for the use of the United States Bureau of Education and of the natives of indigenous Alaskan race."

BY EXECUTIVE ORDER of January 11, 1917, President Wilson has ordered that certain lands adjacent to the ruins of the historic Piro pueblo of Gran Quivira, in New Mexico, be withdrawn "for classification and pending determination as to the advisability of including such lands within the Gran Quivira National Monument."

PROFESSOR EDWARD BURNETT TYLOR, the English anthropologist, author of *Primitive Culture* and other well-known books, died at Welling-ton, Somerset, on January 2. The next number of the *Anthropologist* will contain an extensive account of Professor Tylor's activities.

MR. JOHN P. HARRINGTON announces that he has found genetic relationship between Washoe and Chumashan.

The next Annual Meeting of the American Anthropological Association will be held in the new auditorium of the University Museum, 33d and Spruce streets, Philadelphia, December 27-29, 1917.